THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CREEDS AND CONFESSIONS.

No subject has more deeply interested the public mind in the American churches—than that which the following lecture introduces to our notice.—We have seen no work from the venerable and esteemed author's pen—so powerful—so conclusive—and so timely as this—But it shall speak for itself—in an abstract which we shall give our readers in a series of short numbers.—Every page of this production is of value, and weight in the important question which it is its purpose to discuss. But the character of our paper, as well as its size, forbid the publication of its entire pages.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—BY SAMUEL MILLER, D. D. *Professor of Ecclesiastical History and Church Government in the said Seminary.*

It is my design, *first*, to offer some remarks on the UTILITY AND IMPORTANCE OF WRITTEN CREEDS; and *secondly*, to obviate some of the more common and plausible OBJECTIONS which have been urged against them by their adversaries.

I. By a CREED, or CONFESSION OF FAITH, I mean, an exhibition, in human language, of those great doctrines which are believed by the framers of it to be taught in the Holy Scriptures; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of christianity. Creeds and Confessions do not claim to be in themselves *laws* of Christ's house, or legislative *enactments*, by which any set of opinions are *constituted truths*, and which require, on that account, to be received as truths among the members of his family. They only profess to be *summaries*, extracted from the Scriptures, of a few of those great gospel doctrines, which are taught by Christ himself; and which those who make the summary in each particular case, concur in deeming important, and agree to make the test of their religious union. They have no idea that, in forming this summary, they make any thing truth that was not truth before; or that they thereby contract an obligation to believe, what they were not bound by the authority of Christ to believe before. But they simply consider it as a list of the leading truths which the Bible teaches, which, of course, all men ought to believe, because the Bible *does* teach them; and which a certain portion of the visible church catholic agree in considering as

a formula by means of which they may know and understand one another.

Now I affirm, that the adoption of such a Creed is not only *lawful* and *expedient*, but also indispensably *necessary* to the harmony and purity of the visible church. For the establishment of this position, let me request your attention to the following considerations.

1. Without a Creed explicitly adopted, it is not easy to see how the MINISTERS AND MEMBERS OF ANY PARTICULAR CHURCH, AND MORE ESPECIALLY A LARGE DENOMINATION OF CHRISTIANS, CAN MAINTAIN UNITY AMONG THEMSELVES.

If every christian were a mere insulated individual, who inquired, felt and acted for himself alone, no Creed of human formation would be necessary for his advancement in knowledge, comfort or holiness. With the Bible in his closet, and with his eyes opened to see the "wondrous things" which it contains, he would have all that was needful for his edification. But the case is far otherwise. The church is a *society;* a society which, however extended, is "one body in Christ," and all who compose it, "members one of another." Nor is this society merely required to be one in name, or to recognize a mere theoretical union; but also carefully to maintain "the unity of the Spirit in the bond of peace." They are exhorted to "stand fast in one spirit with one mind." They are commanded all to "speak the same thing" and to be "of one accord, of one mind." And this "unity of spirit" is as essential to the comfort and edification of those who are joined together in church-fellowship, as it is to a compliance with the command of their Master. "How can two walk together unless they be agreed?" Can a body of worshippers, composed of Calvinists, Arminians, Pelagians, Arians, and Socinians, all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments feelings, and language appropriate to his denomination? This would be indeed to make the house of God a miserable *Babel*. What! can those who believe the Lord Jesus Christ to be God, equal with the Father, and worship him accordingly;—and those who consider all such worship as abominable idolatry:—Those who cordially renounce all dependence on their own works or merit for justification before God, relying entirely on his rich grace, "through the redemption that is in Christ Jesus;"—and those who pronounce all such reliance fanatical, and man's own righteousness the sole ground of hope:—Can persons who cherish these irreconcilably opposite sentiments and feelings on the most important of all subjects, unite with edification in the same prayers, listen from sabbath to sabbath to the same instructions, and sit together in comfort at the same sacramental table? As well might Jews and christians worship together in the same temple. They must either be perfectly indifferent to the great subjects on which they are thus divided, or all their intercourse must be productive of jarring and distress. Such a discordant assembly might *talk* about church fellowship; but that they should really *enjoy* that fellowship, which the Bible describes as so precious, and which the pious so much delight to cultivate, is impossible;—just as impossible as that "righteousness should have fellowship with unrighteousness," or "light hold communion with darkness, or Christ maintain concord with Belial."

Holding these things to be self evident, how, I ask, is any church to guard itself from that baleful discord, that perpetual strife of feeling, if not of words and conduct, which must ensue, when it is made up of such heterogeneous materials? Nay, how is a church to avoid the guilt of harbouring

in its bosom, and of countenancing by its fellowship the worst heresies that ever disgraced the christian name? It is not enough for attaining this object, that all who are admitted profess to agree in receiving the *Bible;* for many who call themselves christians, and profess to take the *Bible* for their guide, hold opinions, and speak a language as foreign, nay as opposite, to the opinions and language of many others, who equally claim to be christians, and equally profess to receive the Bible, as the east is to the west. Of those who agree in this general profession, the greater part acknowledge as of divine authority, the whole sacred canon, as we now receive it; while others would throw out whole chapters, and some a number of entire books from the volume of God's revealed will. The Orthodox maintain the plenary inspiration of the scriptures; while some who insist that they are christians, deny their inspiration altogether. In short, there are multitudes who, professing to believe the Bible, and to take it for their guide, reject every fundamental doctrine which it contains. So it was in the beginning as well as now. An inspired Apostle declares, that some in his day, who not only professed to believe the scriptures, but even to "preach Christ," did really preach "another gospel," the teachers of which he charges those to whom he wrote to hold "accursed;" and he assures them that there are some "heresies" so deep and radical that they are to be accounted "damnable." Surely those who maintain the true gospel, cannot "walk together" in "church fellowship" with those who are "accursed" for preaching "another gospel," and who espouse "damnable heresies," the advocates of which the disciples of Christ are not permitted even to "receive into their houses," or to "bid God speed!" How, then, I ask again, are the members of a Church, to take care that they be, according to the divine command, "of one mind," and "of one way?" They may require all who enter their communion to profess a belief in the Bible; nay, they may require this profession to be repeated every day, and yet may be corrupted and divided by every form of the grossest error. Such a profession, it is manifest, ascertains no agreement; is a bond of no real union; a pledge of no spiritual fellowship. It leaves every thing within the range of nominal christianity, as perfectly undefined, and as much exposed to total discord as before.

But perhaps it will be proposed as a more efficient remedy, that there be a *private understanding*, vigilantly acted upon. that no ministers or members be admitted, but those who are known, by private conversation with them, *substantially to agree* with the original body, with regard both to doctrine and order. In this way, some allege, discord may be banished, and a church kept pure and peaceful, without an odious array of Creeds and Confessions. To this proposal, I answer, in the *first* place, it is to all intents and purposes, exhibiting a Creed, and requiring subscription to it, while the contrary is insinuated and professed. It is making use of a religious test, in the most rigourous manner, without having the honesty or the manliness to avow it. For what matter is it, as to the real spirit of the proceeding, whether the Creed be reduced to writing, or be registered only in the minds of the church members, and applied by them as a body, if it equally exclude applicants who are not approved?——But to this proposed remedy, I answer, in the *second* place, the question, *what is soundness in the faith?* however explicitly agreed upon by the members of the church among themselves, cannot be safely left to the *understanding* and *recollection* of each individual belonging to the body in question. As well might the civil Constitution of a State,

instead of being committed to writing, be left to the vague and ever-varying impressions of the individual citizens who live under it. In such a Constitution, every one sees, there could be neither certainty nor stability. Scarcely any two retailers of its articles would perfectly agree; and the same persons would expound it differently at different times, as their interests or their passions might happen to bear sway. Quite as unreasonable, and unsafe, to say the least, would it be to leave the instrument of a church's fellowship on a similar footing. Such a nuncupative Creed, when most needed as a means of quieting disturbances, or of excluding corruption, would be rendered doubtful, and, of course, useless, by having its most important provisions called in question on every side. A case in which, if it were made operative at all, it would be far more likely to be perverted into an instrument of popular oppression, than to be employed as a means of sober and wholesome government.

The inference, then, plainly is, that no church can hope to maintain a homogeneous character;—no church can be secure either of purity or peace, for a single year;—nay, no church can effectually guard against the highest degrees of corruption and strife, without some test of truth, explicitly agreed upon, and adopted by her, in her ecclesiastical capacity; something *recorded;* something *publicly known;* something capable of being *referred* to when most needed; which not merely this or that private member *supposes* to have been received; but to which the church *as such* has *agreed to adhere*, as a bond of union. In other words, a church, in order to maintain "the unity of the Spirit in the bond of peace and love," must have a CREED—a WRITTEN CREED—to which she has formally given her assent, and to a conformity to which her ministrations are pledged. As long as such a test is *faithfully applied*, she cannot fail of being in some good degree united and harmonious; and when nothing of the kind is employed, I see not how she can be expected, without a miracle, to escape all the evils of discord and corruption.

[*To be continued.*]

BIOGRAPHICAL SKETCH
OF THE
REV. ROBERT STOCKTON,

(*Continued from page* 536.)

Mr. Stockton removed to Kentucky with his family in the fall of the year 1799 having several times visited this country, and purchased several tracts of land before he came. Whatever may have been his motives with respect to the increase of wealth; I think we have strong evidence to believe that the field of his ministerial labours and usefulness was vastly enlarged by that removal—young ministers had been raised up, and perhaps under his ministry; and had taken the pastoral charge, of those churches over which he presided, for something like twenty years—so that his labours did not appear to be needed there. But when he first determined to remove to Kentucky, the region of country where he determined to settle, may be said to have been in a state of entire destitution with respect to any ministerial aid from the Baptist society. Many who had formerly attached themselves to the Baptist church, and who were not willing to unitethemselves with any other, had removed from other parts, and settled in this country without any to break to them the bread of life. If I am not mistaken he told me he constituted the first Baptist church in Kentucky south of Green River. And for fifteen years he went on, with little abatement of his former zeal and preservance, to plant and water the churches, to attend associations, and aid in the government of the church, until he became superanuated, and his intellect-

ual powers failed so far as to render him inadequate to fill those highly responsible stations any longer.

But a man of piety is not only to be viewed in his public station but also in his private walks. Few men evidenced piety more in the domestic circle than Father Stockton. As a husband he was loving and affectionate, as a father tender and kind, though strict in his dicipline, as a master humane and lenient, as a neighbour courteous and obliging, and as a christian ever ready to pour the balm of consolation into the afflicted heart; and faithful and strict in the discharge of every relative duty. He was determined, like Joshua, that he and his house would serve the Lord. Not only was the domestic altar surrounded morning and evening *every day;* but from the time of his making a profession down to the day of his death, if called to leave his family but for a few days, he would assemble his household together and pray with them, committing them to God, on whom he leaned; and very commonly added some words of religious caution and advice. After the frosts of four score winters had whitened his locks, and almost chilled the stream of life, when he was no longer able to kneel before the throne of God, he would have himself raised in his bed, and lift his emaciated hands, and eyes now sunk in their sockets with age, to heaven, and pour out a most fervent prayer to God for his blessing on his family and on the church of Christ. But even this pious and we hope faithful servant, had his trials to endure. For three or four of the last years of his life, he frequently lamented his great barrenness and coldness of heart towards God.

I was with him more than two weeks during his last illness. On the day of my arrival he said to some neighbours there, "I have heretofore been unwilling to die; but I am now willing. I am at peace with God and with all the world. 'I can say like the woman, spoken of in the gospel, that had lost the money; I have found the piece I had lost. And like her I might well call my neighbours and friends, saying, rejoice with me and help me to praise the Lord for restoring that sweet peace I have found." He was restless through the night: in the morning he was a little more composed. "What a wonder, (said he,) that I am surrounded with so many mercies; I have friends to wait on me, and every comfort my case will admit. He then repeated the following lines;

When desolation like a flood
O'er the proud sinners rolls,
Saints find a refuge in their God,
For he redeem'd their souls.

A neighbour coming in asked him how he was? He replied he had been raising his petitions to God that he would work for him, and give him a happy pass-port from this unfriendly world; and added, I cannot say with Paul that I have fought a good fight, but I can say, I hope to partake with Paul, of the inheritance of the saints in light—Christ is very preeious:

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I am lost
In wonder, love, and praise.—

Having laid for sometime quietly, he called me to him and said he was afraid he would become impatient. I answered "you have not discovered any impatience;" but, said he, "I am becoming very sick:" It was remarked to him, that every trial the people of God endured did at last but tend to shew them the cruel desert of sin; and that under all their trials Christ's presence would sweeten them: he replied, "I know it! though I am now very sick, yet I have a consolation in it, that I had not some time ago," When he was raised to take a little wine and water; "Ah, said he, my blessed Jesus, when he hung upon the cross, had none of

these cordials." Calling his wife to him he exhorted her to bear her afflictions with patience, and christian fortitude: and to pray for him that he might have grace to hold out to the end. Though I do not recollect to have heard him utter a murmuring word, yet he frequently lamented his lack of patience. Some of his children coming in, he asked them to pray for him, that he might have patience to hold out to the end: pausing for a little time, he said, "I think the Lord has promised he will never leave me nor forsake me." He then prayed with fervour, that the Lord would continue his reason to the last, and preserve him from sinking under discouragements, or from bringing reproach upon religion. Afterwards he said, "Satan I hope has nearly shot his last dart; soon shall I be where Satan's temptations will molest no more!" On Friday evening his reason failed, and he spoke no more except some broken sentences from which nothing could be gathered. He continued until about eleven o'clock the Tuesday night following, when his soul took her leave of sorrow and sin forever. He was buried the Thursday following. Mr. Petty and Mr. Roberston preached each a sermon suituable to the occasion; and the furneral was attended by a large number of his children, grand children, friends and neighbours. This father in Israel had lived until his offspring amounted to between eighty and a hundred; but at last he died. Reflect dear reader, you too must die; therefore prepare to meet thy God.

Munificence.—Our aged and much respected fellow citizen, *Godfrey Haga*, Esq. who died on Monday morning last, made, by his last will, the following disposition of his property.

To the Pennsylvania Hospital, one thousand dollars.

To the Northern Dispensary, one thousand dollars.

To the Southern Dispensary, one thousand dollars.

To the Pennsylvania Institution for the Deaf and Dumb, one thousand dollars.

To the German Society, two thousand dollars.

To the Bible Society, four thousand dollars.

To the Widow's Asylum, five thousand dollars.

To the Orphan Asylum, ten thousand dollars.

To sundry persons, fifty thousand five hundred dollars.

To the Bretherns' Church (the Moravain Church) in Philadelphia, two thousand dollars.

For the relief of superanuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's Church, six thousand dollars.

To the Society for Propagating, the Gospel among the Heathens, twenty thousand dollars. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than *two hundred thousand dollars*, is bequeathed to the said Society for Propagating the Gospel among the Heathen, and to be appropriated from time to time, as the Society shall direct.

Mr. Haga, who had no patrimonial estate, acquired his large fortune, by industry and economy. Throughout life he sustained the character of a *good* man, (we use the word emphatically,) and did not wait till the hour of death to become charitable.—For his connections, both in this country and in Germany, he made provision, while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent.—When

the Brethren in Philadelphia, determined, a few years ago, to rebuild their church. he gave them *five thousand dollars:* and those who were best acquainted with him, say, that, from the time of Mrs. Haga's death, to the period of his own dissolution, he expended in charity more than *one hundred thousand dollars.*

Philadelphia Gazette.

From the Family Visitor.

MISSIONARIES IN RUSSIA.

It was stated several weeks ago, that the Emperor of Russia had ordered the departure of all Foreign Missionaries from the empire, and that many of them were embarking for England. We copy from the Baptist Register the following notice of the missions in that country.

The principal object of the missionaries in Russia, has been to spread among the inhabitants of that vast empire the holy Scriptures. The missionary stations in that empire were numerous. Probably the oldest establishment of this kind was that at Karrass, 530 miles south west of Astracan, of which Mr. Bronton was principal. This establishment was commenced and supported by the missionary society in Edinburgh, assisted by the British and Foreign Bible Society, who had several years since sent to them a press, types and and paper to publish the Holy Scriptures in the language of that country, understood from the Wolga to Eaxine. Mr. Patterson, whose name and indefatigable labours have been well known in the Christian world, was a labourer in this region, and assisted this establishment. They had circulated to a considerable extent the New Testament several years ago.—We hope before this they have been able to commit to the hands of the reading part of the community in that country, the whole Bible in their own language, so that if driven away, they may leave "incorruptible seed" behind.

The United Brethren have long since had a missionary establishment on the Volga, and had attained knowledge of the language of the Calmucks, and were preaching to them the gospel of Christ.

In Astracan, also a place of great importance, and of great facilities, for the distribution of the Scriptures and religious tracts to the inhabitants of various countries from India to Persia, there was a missionary station of much promise. In Orenburgh, in Russian Tartary, the Edinburgh missionary society established a mission in 1814, which was lately in a flourishing condition. The London Missionary Society, in 1717 sent out two missionaries to Siberia, to a station more than 3000 miles eastward of St. Petersburgh, calculating from this station to spread the gospel among the Mogul Tartars. These establishments have been enlarged almost every year and cost vast sums of money, and the missionaries were beginning to exert a happy influence on the minds of the people to whom they were sent.

If the above news of the removal of the missionaries from the empire is true, it is one of those events which the christian world had reason to fear, and one which they greatly deprecated. They feared it because they have known that the knowledge of the word of God, and the practice of the Christian virtues, is calculated to advance the cause of civil and religious liberty, and to overthrow the throne of tyranny, and destroy the hopes of tyrants. It is for the interest of despots such as now reign over almost all of the inhabitants of the earth, to keep up

and maintain a hireling and obsequious priesthood; and to repress every attempt to enlighten the people. It has therefore been surprising to many, that the despots of Europe had suffered, for so long a time, the organized efforts of enlightened christians to print and circulate the Holy Scriptures in their several territories and to preach the gospel in its purity to their people.

COLONIZATION SOCIETY.

The Legislature of Virginia have passed an act, during its present session, which requires the Store-keeper of the Penitentiary, to deliver, for the use of the Colonists at Liberia, on the western coast of Africa, to an agent who may be authorized by the Board of Managers of the Richmond and Manchester Colonization Society, such implements of husbandry, clothing, and other necessary articles, manufactured at the Penitentiary, as shall be specified by the said Board, not exceeding in value the sum of $500, to be estimated at the lowest cash price at which such articles are sold in the Penitentiary store. This mode of affording aid was suggested by the managers in their Memorial to the General Assembly. Since the second annual meeting on the 17th January 1825, donations have been acknowledged from John Marshall, William Munford, Edmonia Preston, Robert G. Scott, Henry E. Watkins, and a Stranger; Ethelbert Drake, William W. Hening, James Madison, Ed. J. Magruer, John M'Keage, Samuel P. Parsons, William Ritter, Archibald Thomas, Horatio Gates Winston, John Robert Wallace, have become *annual subscribers*—and Edward Colston, *Life member*. *Fam. Vis.*

Opening of the University.—The University of Virginia is about to commence operations.—Professors Long and Blaettermann are on the spot—the other three, Dr. Dunglison and lady, Mr. M'Kee and lady, and Mr Bonnycastle, arrived at Norfolk in the ship Competitor, and are on their way to Charlottesville. *Ib.*

METHODIST EPISCOPAL COLLEGE.

At a meeting of the members of the Methodist church, in Petersburgh, Va. Dec 16th, a committee was appointed to draft an address on the subject of establishing a Methodist College within the limits of the Virginia Conference. This Address was submittted to the same body on the 13th ult. and unanimously adopted.—There is at present a College of this description in Baltimore, Md. and an Academy at Wilbraham, Ma. *Bost. Rec.*

MOTHERS SEE TO YOUR DAUGHTERS.

A Philadelphia pysician, in a letter to a lady, on the deleterious effect of wearing corsets, has the following remarks: "I anticipate the happy period when the fairest portion of the fair creation will step forth unincumbered with slabs of walnut, and tires of whalebone. The constitution of our females must be excellent, to withstand in any tolerable degree the terrible inflictions of the corset eight long hours every day. No other animal could survive it. Take the honest ox, and enclose his sides with hoop-poles, put an oaken plank beneath him, and gird the whole with a bed-cord, and demand of him labour. He would labor, indeed, but it would be for breath."

Religious Ad.

When I hear a professor of religion accusing those ardently devoted to Religion, of enthusiasm and of too much zeal, I fear that if he could be admitted to Heaven with his present unsanctified heart, he would think there was enthusiasm.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, MARCH 9, 1825.

DR. FISHBACK, AND TRANSYLVANIA UNIVERSITY.

Non tamen ulla magis præsens fortuna laborum est,
Quam si quis ferro potuit rescindere summum,
Ulceris os: alitur vitium vivitque tegendo:
Dum medicas adhibere manus—ad vulnera pastor,
Abnegat, et meliora, Deos sedet omina poscens. VIRGIL.

Receipts abound, but searching all thy store,
The best is still at hand, *to lance the sore,*
And cut the head; for till the core be found,
The secret evil's fed, and gathers ground
While making fruitless moan the shepherd stands,
And when the lancing-knife requires his hands,
Vain helps with idle prayers from heaven demands. DRYDEN.

In a previous No. we gave to our readers, the letter of Dr. James Fishback, of the Baptist Church, introductory to a series of communications, made in answer to the inquiries of Maj. W. Boon. These inquiries, which also we have published, refered to the course of conduct that Dr. Fishback had pursued while a member of the Board of Trustees of Transylvania University, to his motives for resigning his seat in that body, and his views of the state and prospects of the institution, in whose control he had been concerned. When we had thus presented to the public mind, a view of the ground on which the general subject rested, we felt it to be a duty to the country, the institution, and ourselves, to pause, and calmly to survey—as they were successively communicated, the letters of Dr. Fishback, containing his answer to "the worthy" querist. As there was no concert or collusion between us or the denominations to which we respectively belong on the points in discussion, so every principle of propriety required us to see his response in *full*, before we attempted an analysis of any of its *parts*, especially as those parts appeared in the slowly recurring Nos. of a weekly paper.

It must be to us a source of severe mortification and regret to find that refined casuist and profound logical "Observer" condemning our system of conduct in this matter as not consistent with itself. "You placed the Rev. Mr. Breckinridge in the attitude of an editor who takes your authority when it accords with his wishes, but who declines to publish that which would render false his own assertions." These are his words. They have reference to a paragraph in the Western Luminary, No. 26. as follows—"*as much* of rational religion, of natural religion, of socinian religion, of that religion whose confession of faith is to have *no confession* and whose sectarianism is to despise all the *sects* and all the peculiarities of the gospel of Christ, as the public would receive, *so much* has been given us." Dr. Fishback had said in the course of his letters, that Mr. Holley was not a Socinian or an Arian, but a natural religionist, i e. *one who like Tindal, the famous Deist of England, believed that whatever Christianity contained that was necessary and true,* NATURAL RELIGION taught with *essential clearness,* and whatever Christianity *contained* in distinction to natural religion was *useless and false.* That is, *we* considered him an universal sceptic, whose "peculiarity was to have no peculiarity:" Sometimes an Arian, sometimes a Deist under cover of the Bible, i. e. a Socinian, and sometimes one without the Bible, i. e. a natural religionist. While Dr. F. esteemed him, a *confirmed natural religionist.* And yet the "Observer" has

formally announced these views to be so contradictory, that their "clashing dire" had deterred us from the continued publications of the Drs. letters!

The rejoicing, too, of those who have asserted with confidence that we thought these letters "too contemptible" for publication, will now cease, in the discovery of this practical demonstration of the prematurity and error of their judgment.

Having thus removed these objections, which, though in truth, "trifles light as air"—would, when unexplained, be to Philo-Boon, and the sagacious Observer "confirmation strong as proof from holy writ"—we pass now more directly to the object before us. Dr. Fishback begins his narrative, with Mr. Holley's election to the Presidency of T. U. in 1815, and proceeds as follows:

"In 1815, Mr. Holley was elected President, by the recommendation of Mr. James Prentiss, and perhaps some other persons; of this however, I am not certain. After the election a considerable feeling of dissatisfaction arose in consequence of rumours relative to errors in his religious opinions I had not heard of his name until after he was talked about as a suitable person for President. My feelings became very much enlisted in his favour and I was anxious to secure him as President if indeed he possessed those religious principles which I considered absolutely necessary for obtaining public confidence and for being really useful. This anxiety induced me, although not a member of the board, to write to him a letter of which the following are extracts, which will as well show the friendly feeling I had towards him as my opinion of what ought to be the religious principles of the President of Transylvania University.

"LEXINGTON. Nov. 21, 1815.

"*Reverend and dear Sir:*—

"Some apology may be necessary for my writing to you. I can make none other than that which the occasion of this communication will suggest.

"The board of Trustees in the Transylvania University at a late meeting, elected you as President of that institution. Various reports have since gotten into circulation relative to your religious tenets much to your injury here, on account of which an order passed the board this day suspending application to you for acceptance until better informed. I do not belong to the board myself, but feel much interested. Several of my friends in the board voted for you—for our satisfaction I have concluded to write to you for information.

"The principles which you are said to entertain and which are much opposed here, are *Unitarian* or *Socinian*.

"I had sent to me a short time ago a pamphlet lately republished in Boston, which exhibits Belsham's account of the rise and progress of Unitarianism in the New England states. It has been said here, that you form one of that class of Divines whose tene s are therein detailed. If so will you be so good as to inform me, and if not let me know. The principles unfolded in that publication are in opposition to the sentiments of the people in the Western country, and no man professing them could be useful in any situation in which religion has any thing to do.

"Some years ago a Mr. Toulman, a Unitarian and disciple of Doctor Priestly, came to this state recommended by Mr. Jefferson, in consequence of which he was placed over ransylvania Seminary The Presbyterians and Baptists took the alarm and deserted the institution:—it declined —He resigned his seat, and the school revived.

"I mention these things to show that the Socinian or Unitarian tenets are so unpopular here as to deprive a man who professes them of being useful or of obtaining public confidence. The religious, and indeed, I may say a portion of the irreligious part of the community will not sustain a man who regards Jesus Christ in the character of *simple humanity*.

"I have been thus plain and candid on several accounts. From the information I have had of your character I feel a predilection for you, bating the Socinian lineaments in the portrait, which I trust are not true. Your talents and liberality, together with your popular elocution and address qualify you for the most extensive

usefulness in filling the Presidential chair in the University, were the public satisfied that your religious tenets are *really christian*.

"I know, my dear sir, that you will excuse the liberty I have taken in writing to you, and I trust you will think it proper and expedient to write to me."

To this letter Mr. Holley made no reply, but wrote a very long one to Mr. Prentiss, in which he acknowledged its receipt, professed himself unable to make out my name, and acknowledged its friendly spirit and the reasonableness of the inquiries."

This extract presents to our mind, the first prominent feature of Dr. F's. development.

Mr. H's. election excited "considerable feeling of dissatisfaction on account of rumours relative his religious opinions"—the consequence of which was "a suspension of application to him for acceptance, by order of the board, until better informed"—Dr. F's "feelings became enlisted in his favour"—and though not a member of the board, with a seemingly pragmatic, but really an innocent, and generous spirit, he addresses a letter of friendly inquiry to the president elect—of which, he gives us the substance.

At this juncture Mr Holley was, confessedly a preacher in a *Unitarian Church* in Boston. The writer of this article was in Boston about the time when the final arrangements were made to remove him to Kentucky. He was then avowedly and confessedly in the *Unitarian connection, and had been* for many years. After his election, Dr. Dwight, his former preceptor, addressed a letter to a citizen of this county, who still lives to attest the statement, saying, that Mr. *Holley was a Unitarian.* Still more, divers letters were written to Boston and its vicinity by the friends of truth in Kentucky, instituting inquiries on this subject, and one unvarying uniformity of reply, confirmed the fear that he was associated in spirit and in form with the *Unitarian clergy of Boston.*

It seems then that the alarm which rumour had aroused, was neither groundless, nor malevolent—and that the letter thus addressed, was timely, public spirited, and impartial. Without passion and without pre-judgment he was firmly, but modestly addressed; and while his friendly confidence was invited, a warning voice spake aloud in behalf of a common country which it *might* be his guilt and his misfortune to corrupt.

It appears, from the documents which accident or design has preserved for our instruction in this period of the University history—that Mr. Prentiss, whose name is cursorily mentioned by Dr. F. had also about this time, written to the President elect on the subject of his suspicious theological opinions. To *his* inquiries, Mr. H. returned along, elaborate and evasive reply. When received it was laid before the former Board of Trustees, for their instruction in his religious spirit and opinions. At least two members of that body took copies of this letter, esteeming it an important document and common property. One of these copies by an unexpected providence has come into our possession, and is now before us. In it he acknowledges the receipt, and approves the spirit of Dr. F's. letter—asks for information of his character, and professes a *willingness* to gratify his request. As, however, Mr. Prentiss's inquiry referred to the same subject, he seems to have designed his reply to him as a common answer to both. A wary errorist would not be likely to make any evitable manifestation of offensive sentiments in such a communication. Hence there is an adroit and careful avoidance of the expression of definite views about the *trinity*, though it were the object of special solicitude here, and of specific inquiry in the letter to which he was responding. He declines a detail

of his views of this subject in a *letter as too short*---his *written discourses* are too *long and large* to be sent by mail—but he promises to transcribe and send them in future; yet it was never done. Without, however, attempting an account of its contents, we point the reader to the following extract:

"It would be an essential preliminary step, if I were to decide upon coming in to the state, to have a personal interview, not only with the members of the Board of Trustees and the principal instructors in the College, but with the most considerable clergymen and laymen, who are able to affect the prosperity of the Institution, in different parts of the commonwealth, and to have a full understanding that our principles, motives, ways and means are sufficiently similar and harmonious to secure a general concert in our effort, and then to place beyond all doubt the ultimate and perfect success of the University, not as the favourite of a a party, but as a child of the whole community, equally beloved and cherished by intelligent and good men of all denominations."

Now, we ask has this ever been done, or in any shape been attempted to be done? Instead of this, with perhaps a single exception, he has opened his mind as far as the public are informed to no preacher in the state. How far they have been visited, respected, invited to christian co-operation in the service of the state, let his harrangues against the priest-craft of the west—his scurrilous comments on their character, motives, and opinions, tell. Where, we ask, though it were his own most excellent plan, where in Kentucky is the pious layman, or the gospel preacher, whom he has attempted to conciliate on christian principles—or whose friendship would not have been bestowed by the betrayal of his Lord!

(*To be continued.*)

NOTICES.

We have received a copy of President Lindsly's inaugural address. It is an uncommonly able and interesting production. Some extracts, &c. &c. may be expected in our next paper.

I use this method of requesting those friends who have one or more of my books in their possession at this time to return them as soon as possible. My present arrangements make this request necessary.

JOHN BRECKENRIDGE.

It affords us a mournful pleasure to publish the following letters. Dr. Samuel Brown was a distinguished actor in the early days of our medical school. When he commenced his labours in it, the number of students did not, as we have been informed, exceed thirty—it now amounts to two hundred and thirty. It will be difficult, though we fondly hope not impossible to supply his place. He is followed by the best wishes, we have no doubt, of all those whose praise can increase reputation—or whose friendship would be creditable to an honest man.

FROM THE GAZETTE.

To Samuel Brown, M. D Professor of the Theory and Practice of Medicine in Transylvania University.

DEAR SIR—

The members of the Medical Class of Transylvania University, beg leave to express to you publicly, through the medium of their committee, their extreme regret, at your determination to resign the professorship, which you have so long, so zealously, and so ably filled. They are fully aware that your resignation is founded upon a sense of duty, much more interesting and commanding in its character, than that which you could possibly owe to any literary or professional institution, and which, under existing circumstances, it would be impossible for you to resist. Were we to permit you to

retire from your official duties in Transylvania, without expressing our highest approbation of your able and successful performance of these duties, we feel, that we would be doing injustice to you, and to ourselves To take a final leave of a learned and venerable professor, who has been so long, and so successful, a cultivator of Medical and general science, and who has also sustained to us the relation of preceptor and friend, fills us with the emotions of sorrow and regret, which, it would be difficult to describe. We know that you will leave in the medical department, much learning and talent, but we believe that it will not be easy to supply your place, with a combination of professional and moral worth, equal to that which the institution must lose, by your resignation. While we admire the eloquence and professional research, which you have uniformly displayed in your course of public instruction, we no less love and venerate those warm and virtuous feelings of the heart, which the purity of your character equally impelled you to exhibit. In you, the Medical Class has found an able, and a zealous teacher, and a firm, and disinterested friend; and although we may soon be scattered over the western and southern region, yet go whither we may, me will not cease to cherish a lively and grateful remembrance, of one, to whom we owe so much for the advancement of our medical knowledge. We know, sir, that to *you*, the syren eulogy of *praise*, has lost its melody; —your reputation is not based upon the adventitious encomiums of the multitude, but it arises from an elevation of character, that can alone sustain the living and guard the sanctuary of the tomb. In taking our last adieu of one whom we so much love and esteem we would wish you, happiness in life and peace in death;—but it is useless —you have in the virtuons sentiments of your heart, a rich fund of happiness "which the world can neither give nor take away," and which alone can secure you, a happy transit to another world.

E. PICKETT,
EDWARD CARRELL.
SAMUEL W. COOMBS,
CHR. WALLACE.
} *Committee for the Midical Class.*

On motion, it was resolved unanimously by the Medical Class, that the foregoing address to professor Brown, be published in some public paper in this town.

Lexington, February 19th, 1825.

ANSWER TO THE ABOVE.

To Dr. E. Pickett, Dr Edward Carrell, Mr. Samuel W. Coombs and Ch'r Wallace, Committee of the Medical Class.

GNNTLEMEN:—

The kind, the flattering and very eloquent address which you have just delivered to me, in the name of the Medical Class of the Transylvaina University, has awakened in my breast emotions of gratitude which no language can express. When I attempted the other day, to take my leave of that interesting assemblage of my young friends, my feelings so completely overcame me, that I could neither apologize for the numerous and great imperfections of my Lectures, nor thank the class, in suitable language, for the indulgent and polite manner with which they had heard them. I pray you, gentlemen, to assure the class of the profound emotions of gratitude, with which this *fresh manifestation* of their kindness has overwhelmed me. If it ever has been my good fortune to have implanted in your minds, or in that the medical class which you represent, any germs of medical science, I feel confident that your industry and ardent enthusiasm, will cultivate and rear them to perfection; and I cannot for a moment doubt

of the important improvements which will result from your energetic and persevering efforts. If in any situation where I may be placed, I can render a service to *you*, gentlemen, or to *any* member of the class, I entreat you to demand it, as the consciousness of having done you a favour would lessen a debt of gratitude which I can never fully discharge.

With sentiments of great
respect and sincere affection,
I am your most obedient,
SAM. BROWN.

NEW PRESIDENT.

WASHINGTON CITY, Feb. 9.

Five o'clock, P. M.—It is done. The President is chosen, and rage and joy distributed through thousands and ten thousands of bosoms, from Maine to Louisiana. Expresses stood ready round the capitol, and the instant the result was ascertained, they rushed abroad in all directions, bearing the tidings to the nation.—The surprise was as great within the capitol as it will be without. None expected, or very few indeed, that one ballot would end the contest; and neither the Speaker in the chair, nor any member on the floor felt entire assurance of the issue, till the ballots of the doubtful states were actually given and counted. The instant the vote of New-York was determined, the news flew like electricity through the Hall, and were whispered by a special messenger in the ear of the Speaker; so with Maryland, Rhode Island and Louisiana. In many instances the vote turned on a single individual; and persons so situated were much pressed, especially on the morning of the election. However the result may disappoint the expectations, and cross the wishes of many, all ought to rejoice in the ease, order and serenity with which the choice of a Chief Magistrate has been made. When did the world witness such a transaction? What nation ever chose its ruler in a single hour, without one loud word, or menacing look—and this when three rival candidates had been struggling for years for the result of the choice, and had arrayed the nation into opposing parties? It exhibits the noblest triumph ever achieved by the principles of national liberty, and is, in itself, the practical reply to a thousand arguments against a free popular government. While I beheld the solemn scene, I felt my bosom heave with exultation at the thought that I was an American.

I know the joy that this event will give you, and can conceive the effect it will produce through the state. But what sort of greeting did the intelligence meet in Philadelphia? in Lancaster? in Nashville? in New Orleans? Who can recite the oaths in Dutch and French, or paint the clenched fists, sparkling eyes, and foaming mouths, that will be collected beneath the broken branches of the hickory tree? *N. Y. Spec.*

Mr. Adams and Gen. Jackson.—We have given this evening a correspondence between Gen. Jackson and some gentlemen at Washington.—The sentiments of the General as expressed in this letter will raise him still higher in the estimation of his fellow citizens. We also learn that when Mr. Adams and the General met at the levee of the President, on Wednesday evening, the courtesy of the General was never more conspicuous, or honorable to himself. There was, says the Intelligencer, a laudable magnanimity in the manner in which he saluted Mr. Adams, and congratulated him on the event which had that day taken place.

Ib.

The following gentlemen were spoken of at Washington, as those from whom the Secretary of the Treasury will be selected:—*Albert Gallatin*, *Richard Rush*, and *Langdon Cheves*.

Democratic Press.

HIGHLY IMPORTANT INTELLIGENCE FROM PERU.

CARTHAGENA, Jan. 13.

"The schr. Fame, which arrived last evening in 6 days from Chagres, brings the important intelligence that the Spanish army in Peru, was totally defeated by the Colombians under Gen. Sucre on the plains of Guamanquilla, on the 9th of December last. The Viceroy and Generals Canterac and Valdez were taken prisoners—the first was severely wounded. I have seen a copy of the official account transmitted by the Secretary of Bolivar to the Intendant of Panama, and by him sent to the Intendant of this place, which not only states the above, but also requests that the reinforcements which are on their way to Peru, may be detained, as there is no longer any occasion for them. There is so little doubt of the truth of it here, that the Venezuela frigate is ordered to sail the very moment she is ready to carry the news to England.

LIMA, Dec. 18.

The liberating Army, under the command of Gen. Sucre, completely defeated the Spanish army on the 9th inst. on the plains of Guamanquilla. Their commanding general La Serna, was wounded and taken prisoner, with Generals Canterac, Valdez, Caratala, and other chiefs, officers and men; of course all the enemy's baggage, stores, &c. fell into our hands.

Pirates taken.—We understand from Lieut. Pinkney, who returned in the Weazel from the West Indian squadron, that the Spanish brig of war Maltez, in company with two Spanish launches, fitted out at Havana, had taken a sloop crew consisting of 11. The sloop had been boarded by H. B. M. frigate Dartmouth; they shewed a commission that she was a Spanish government vessel, but it did not satisfy the Commander of the Dartmouth—he ordered her to proceed with him to Havana, but when off the Moro, (at night,) the sloop made her escape—information was given, and the brig and launches were sent in pursuit of her, and succeeded in taking her in a small fort to windward of Amoa. The captain of the sloop had previously gone to the H. to take out a coasting license; he had not returned, but concealed himself at the Regulus, where he was found and thrown into prison with his crew to stand their trial.—*Balt. Pat.*

RECOVERY FROM DROWNING.

A (gentle) man has recently arrived in Richmond, Va. who says he has discovered a certain, simple, and easy method of resuscitating drowned persons; and advertises for a healty, well behaved *white* man or woman, that may be relied on for sobriety, to be drowned by the year! None need apply without good recommendations. Drowning is rather a pleasant sensation. *Bost. Rec.*

Small Pox.—On the 4th inst. about thirty five persons were sick in the hospitals in Douglas—some of whom were convalescent. Seven had died, and no new cases had occured for two days preceding the 4th. A letter from Uxbridge of the 5th instant states, "that fifty are now sick in Douglas and Uxbridge, many of whom are considered as being in a hopeless condition" *R. I American.*

Revival in Salem.—Last Sabbath, 29 individuals were admitted into Mr. Cornelius' church in Salem; making the whole number received into that church by profession since the revival commenced, *sixty-one*. *Fifty-five* have been received into Mr. Emerson's church, and others are to be admitted at the next communion season. Into Mr. Williams church *twenty three* have been admitted. Total 139.

Bost. Rec.

POETRY.

For the Western Luminary.

HYMN

COMPOSED FOR THE FUNERAL OF MISS H. MOULDER.

The Child is not; and I, whither shall I go? Genesis 37. 30.

The Child is not, sad Reuben cried,
And viewed the pit below;
Snapped is the stem of Israel's pride;
Ah! whither shall I go?

The Child is not, the parent sighed
With deep, disorder'd woe;
Snapped is the stem of earthly joy,
Ah! whither shall he go?

Go! to the throne of Grace repair,
Submissive bear the rod;
Pour out your swelling griefs in pray'r,
And know that God is God!

Afflicted go not to the grave,
With Mary there to weep;
Content that He who came to save
Protects your darling's sleep.

Go view the Lodge of guilty mirth,
What millions croud the door;
Your Child's not there: escap'd from earth,
She's past temptation's power.

Go visit sorow's darken'd halls,
Where legions groan and die;
Nor weep when death throws down the walls,
And bids the mourner fly.

Go, daily trace the holy leaves;
There the sure record stands,
That Christ of victory death bereaves,
And of the grave her bands.

Go soar on Contemplation's wing,
Where Eden ever blooms;
With Seraphs hail the Conqu'ring King,
And smile on transient tombs.

Epitaph on an Infant.

Rest my sweet babe, beneath those silent bowers
Where thou hast play'd and prattled with delight;
Here may thy Parent in his pensive hours
Behold thy tomb, and profit by the sight.
Here may he learn how transient and how vain
The hope that centres in a rising race,
And be concern'd this honor to obtain,
A place and name among the heirs of grace.

THE WISH.

Be thine those feelings of the mind,
That wake at honor's, friendship's call;
Benevolence, that unconfin'd
Extends her lib'ral hand to all.

By sympathy's untutor'd voice
Be taught her social laws to keep;
Rejoice if human heart rejoice,
And weep if human eye shall weep.

The heart that bleeds for other's woes
Shall feel each selfish sorrow less;
His breast, who happiness bestows
Reflected happiness shall bless.

Each ruder passion still withstood
That breaks o'er Virtue's sober line;
The tender, noble, and the good,
To cherish and indulge, be thine!

Lines on observing a diamond cross suspended from the neck of a young lady entering Covent Garden theatre.

Ah! take that cross away, nor let it shine
The false fair emblem of a love divine:
Can Christ with belial ever make a truce,
Or works of darkness works of light produce?
If so; let this world's pleasure have thy praise,
Nor seek for happiness in wisdom's ways,
Go! let the play-house thy affections share,
And scorn to pass an hour in secret prayer;
Disdain the converse of the saints on earth,
And give thine heart to pastimes and to mirth:
But be consistent; lay aside that gem
Which must, if thought upon, thy course condemn;
Profess not friendship for the Saviour's cause,
Whilst under foot thou tramplest all his laws.
Let not that beauteous signet on thy breast
Whilst thou'rt in league with Satan, be carest;
But bid the one or other quick depart,
For Christ must have an undivided heart.